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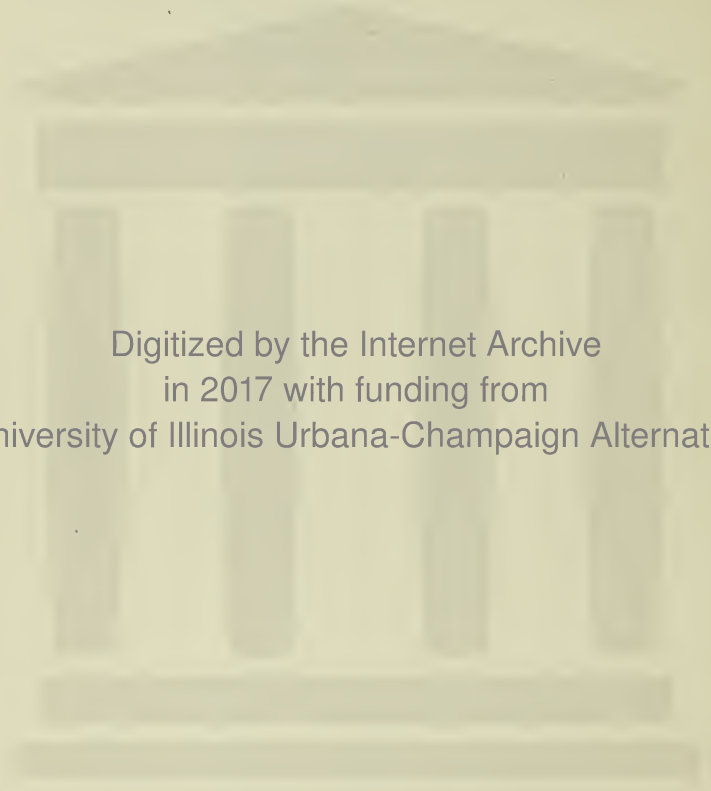

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THE

WORLD'S STUDENT CHRISTIAN FEDERATION

ORIGIN, OBJECTS AND SIGNIFICANCE OF THE FEDERATION

THE CONVENTION AT NORTHFIELD AND WILLIAMSTOWN

SOME ACHIEVEMENTS OF THE FIRST TWO YEARS

JOHN R. MOTT,
General Secretary

1898

GENERAL COMMITTEE OF THE FEDERATION

AMERICAN AND CANADIAN INTERCOLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION

Richard C. Morse
John R. Mott

AUSTRALASIAN STUDENT CHRISTIAN UNION

S. Henry Barraclough
Johannes Heyer

BRITISH COLLEGE CHRISTIAN UNION

Stanley Wright
G. H. Moule

COLLEGE YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA

Ding Ming Uong
F. L. Hawks Pott

GERMAN UNIVERSITY CHRISTIAN ALLIANCE

Count von der Recke
Theophil Mann

INTERCOLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION OF INDIA AND CEYLON

Kali Charan Banurji
S. Satthianadhan

SCANDINAVIAN UNIVERSITY CHRISTIAN MOVEMENT

Karl Fries
K. M. Eckhoff

STUDENTS' CHRISTIAN ASSOCIATION OF SOUTH AFRICA

Charles D. Murray
R. A. Russell

STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION UNION OF JAPAN

K. Ibuka
Y. Honda

STUDENT CHRISTIAN MOVEMENT IN MISSION LANDS

Luther D. Wishard
J. R. Stevenson

OFFICERS OF THE FEDERATION

CHAIRMAN, - - - - Karl Fries
VICE-CHAIRMAN, - - - K. Ibuka
TREASURER, - - - - Stanley Wright
GENERAL SECRETARY, - - John R. Mott,
283 Fourth Avenue, New York City, U. S. A.

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The Origin, Objects and Significance of the Federation

THIS CHAPTER IS TAKEN
FROM "STRATEGIC POINTS IN
THE WORLD'S CONQUEST"

THE ORIGIN, OBJECTS AND SIGNIFICANCE OF THE FEDERATION

In the month of August, 1895, there was held within the walls of the ancient Swedish castle of Vadstena, on the shores of Lake Wettern, a gathering of students which is destined to occupy as important a place in the history of the Christian Church as the famous haystack prayer-meeting at Williams College. Never since the Wartburg sheltered the great German reformer while he was translating the Bible for the common people has a medieval castle served a purpose fraught with larger blessing to all mankind. This conference in Scandinavia was composed of representatives of the five great intercollegiate movements then in existence, the American Intercollegiate Young Men's Christian Association, the British College Christian Union, the German Christian Students' Alliance, the Scandinavian University Christian Movement, and the Student Christian Movement in Mission Lands. Before sending their delegates to Sweden the different movements represented had come to an affirmative decision on the following question: If it be profitable for the Christian students of any one university or college to associate for the sake of influencing other students for Christ, and sending them into the world to extend His kingdom; if it be highly desirable to band together the various Christian organizations of any one country in order to make them more helpful to each other in all their activities, and to enable them to make a deeper impression upon the national life; would it not be most advantageous to unite in a great federation the national intercollegiate movements of the whole world? Days of intense and prayerful discussion resulted in the formation of the World's Student Christian Federation, and in the unanimous adoption

of its constitution. It was fitting that this most important step should be taken at the Scandinavian conference, for that was the first student convention ever held in which there were present delegates from all the great Protestant powers. This fact was vividly impressed on all by the grouping over the platform of the flags of these nations.

The Federation is well named. It is already world-wide in its purpose and extent. It is distinctively a student enterprise. It is unqualifiedly Christian. And it is not a merging or consolidation of old organizations, but a union or federation of student movements, each of which preserves its independence and individuality. The object of the Federation is most inspiring. It is nothing less than the uniting of the Christian forces of all universities and colleges in the great work of winning the students of the world for Christ, of building them up in Him, and of sending them out into the world to work for Him.

Since the five movements already named united in the formation of the Federation, it has been entered by five others; namely, the Intercollegiate Young Men's Christian Association of India and Ceylon, the Australasian Student Christian Union, the Students' Christian Association of South Africa, the College Young Men's Christian Association of China, and the Student Young Men's Christian Association Union of Japan. To promote the objects of the Federation there is a general committee, composed of two men from each movement. Corresponding members have been appointed for countries which have not yet been admitted to the Federation. Only those movements can be federated which combine a national or international group of colleges, and which in their aims and work are in full harmony with the objects of the Federation.

This world-wide union of students is the work of God. He planted the idea and the hope of its realization at almost the same time in the minds of different men in widely separated lands. Plans for some such union had been proposed at dif-

ferent times in the past, but the fulness of time for a world's federation did not come until 1895. Then for the first time had the student movements of Europe, America, and Asia reached such a stage of development, and come into such a relation to each other, that it was possible to form a comprehensive, practical, and harmonious federation.

The Federation has made possible for the first time a thorough investigation of the moral and religious condition of students in all lands; and this investigation has revealed some of the greatest opportunities presented within our generation. It has facilitated the introduction of organized Christian work into some of the most difficult and important unoccupied fields. Moreover, the conditions have been made favorable for a comparative study of the methods of promoting Christian life and work among students. This must be a decided help to the student organizations in every country. As God has given to some movements a larger and richer experience than to others, the Federation affords them an opportunity to make that experience a blessing to the entire student world. It has established means of communication through which the different national movements will act and react upon each other. Gladstone, in speaking of the influence of the universities in the Middle Ages, said that "they established, so to speak, a telegraph for the mind; and all the elements of intellectual culture scattered throughout Europe were brought by them into near communion. They established a great brotherhood of the understanding." This Federation has established a telegraph in things spiritual; and the methods of work wrought out by student societies in different lands, the ideals set forth by the students of different races, the great works accomplished by the Spirit of God among the students of the Occident and Orient, have by the Federation been brought into near communion. It has established a great student brotherhood in Jesus Christ. Who can measure the possibilities of such a brotherhood?

The chief significance of the Federation is in its unifying power. It is doing much to unify the plans and methods of Christian work among students in different countries. Moreover, it is uniting in effort and in spirit as never before the students of the world. It is helping to unite the nations by stronger and more enduring bonds than arbitration treaties, because it is fusing together by the omnipotent Spirit of Christ the students who are to be the leaders of the nations. In this time of "wars and rumors of wars," this Federation signifies that, so far as the student class is concerned, there is no Britain and no America, no France and no Germany, no China and no Japan, but Christ is all and in all. Furthermore, in these days when so much is being said and written about Christian unity, this Federation, by uniting the students of some seventy leading branches of the all-embracing Church of Christ, is demonstrating in the most practical manner that "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

This unifying of the Christian organizations of the student world is not an end in itself. It is but a preparation for a larger work in the world. May it not be that God Himself is planning far greater things than the Church has ever witnessed? Has there ever been such an alignement of the forces for a great forward movement among the races of mankind? The Jesuits, in their supreme efforts to conquer the world, stretched a chain of hundreds of colleges and seminaries from Ireland to Japan. They recognized the strategic importance of institutions of higher learning. The World's Student Christian Federation is another organization which takes the whole world into its vision and plan. It likewise recognizes the strategic importance of the colleges and universities, and steadfastly seeks in all of them to make Christ King, in order that there may go forth from them hosts of young men for the spiritual conquest of the world.

The Convention at Northfield and Williamstown

THE CONVENTION AT NORTHFIELD AND WILLIAMSTOWN

The first convention of the World's Student Christian Federation, since its organization in Sweden in 1895, was held in the United States of America in July, 1897. The regular Federation delegates first met at Northfield in conjunction with the annual conference of the American and Canadian Intercollegiate Young Men's Christian Association. In addition to the six hundred students from one hundred and thirty-six universities and colleges of the United States and Canada, there were present students and Christian workers representing twenty-five other nations or races. They represented Orient and Occident, Northern Hemisphere and Southern Hemisphere, all of the six continents of the globe as well as the islands of the Pacific and Southern Seas. Delegates were registered from not less than thirty-six denominations or branches of the all-embracing Church of Christ, and from all the five great races of mankind. All classes of institutions of higher learning were represented—state, Christian, and independent—as well as the different faculties or departments of learning—arts, medicine, theology, science, philosophy, engineering.

The Round Top meetings were placed at the disposal of the Federation. Round Top is the little hill just back of Mr. D. L. Moody's house, and is famous as being the place where more students have dedicated their lives to the extension of Christ's Kingdom than anywhere else in the wide world. Day after day at sunset the hundreds of delegates from the ends of the earth assembled on this sacred mount to lift up their eyes and look far beyond the beautiful Connecticut Valley and the distant Green Mountains upon the great harvest fields of the

world, and to listen to burning messages from their fellow-students telling of the triumphs of Christ among their own people and the need of more men to preach the Gospel in regions beyond. It was especially inspiring to learn of the wonderful work of God among the students of many lands. The Federation delegates attended not only the large public meetings over which Mr. Moody himself presided, but also the conferences for the discussion of methods and means for promoting Christian life and work among students, the normal classes for training teachers for Bible circles and leaders of bands to win students to Christ, the missionary institute to consider the best plans of developing missionary interest and activity, and the delegation meetings of several of the universities. This afforded them an opportunity not only to study the methods of the oldest and largest student movement, but also to give to the members of that movement valuable ideas as well as great inspiration.

One afternoon the Federation delegates made a pilgrimage to Mount Hermon, which is only a few miles from Northfield, on the other side of the river. The groves and hills and river banks at Mount Hermon are holy ground, for it was here, at the first international student conference held in 1886, that the Student Volunteer Movement for Foreign Missions had its rise. Some who had attended that memorable meeting were present to recount to the delegates the story of those days made wonderful by the mighty working of the Spirit of God. After visiting the various places associated with the beginnings of the Volunteer Movement, the delegates assembled where Mr. Moody had cleared the ground for the erection of a chapel for the Mount Hermon School and consecrated the site by an impressive meeting in which prayer was offered in twenty-one languages.

Directly after the conference at Northfield, the men who had been appointed to represent officially different national and international student movements went to Williamstown, in

the State of Massachusetts, to hold their business sessions, or the real convention of the Federation. It is a good indication of the strength of the Federation bond that all of the ten movements of which it is composed were represented, namely, the movements of America, Australasia, Britain, China, Germany, India and Ceylon, Japan, Scandinavia, South Africa, and the movement of scattered associations in other mission lands. The student organizations of Holland, France, and Switzerland, although not yet members of the Federation, were officially represented. A few other men who hold positions of leadership in student work were also admitted. It is a most significant fact that this is the first convention in which student movements of all parts of the world have been officially represented.

In the absence of Dr. Fries, the chairman of the General Committee of the Federation, President Ibuka, of the Meiji Gakuin in Tokyo, Japan, was chosen to preside over the various sessions, a task which he performed with grace, impartiality, dignity, and ability. This was probably the first world's Christian gathering at which an Oriental has presided, but it will not be the last. Full and interesting reports were made by the representatives of the different movements, showing conclusively that, taking the student world over, there has never been such a time as the two years since the organization of the Federation in point of religious earnestness and well-directed Christian activity. The secretaries of the Federation also rendered reports. This series of reports, together with the answers to questions following their presentation, constituted the most comprehensive survey ever taken of the student field of the world and the Christian agencies which are responsible for its cultivation.

The main themes around which the discussions gathered were,—The Sphere of the Federation, What Should Characterize a Strong Student Movement, How Can the Federation Best Serve the National Movements of Which it is Composed,

How Can the Various Movements be Kept in Most Helpful Touch with Each Other. Ideas were presented and conclusions reached which will vitally affect organized Christian work for students all over the world.

The election of officers resulted in the choice of Dr. Karl Fries, of Sweden, for chairman ; President Ibuka, of Japan, for vice-chairman ; Mr. Stanley Wright, of Great Britain, for treasurer ; and Mr. John R. Mott, of America, for General Secretary. An interesting and characteristic incident in this connection was the nomination of President Ibuka, of Japan, by Mr. Ding Ming Uong, of China. It was decided to recommend the observance of a universal day of prayer for students. February 13th has been set apart as the day to be observed in 1898. The next meeting of the General Committee was fixed to be held in August, 1898, in Germany. The general policy of the Federation was discussed and agreed upon in committee. The constitution was amended in harmony with proposals submitted chiefly by the German movement. Special meetings were held for prayer. There was a remarkable spirit of unity. Christ was exalted in all the reports and plans.

The high tide of the Federation Convention, if not of all student conventions, was marked by the meeting held at twilight one day near the close of the convention at the Williams Hay Stack Monument. This plain marble column surmounted by a globe and surrounded by a large circle of evergreen trees, located not far from Williams College, is one of the most historic spots in connection with modern missions. It marks the place where in 1806 a little band of five Williams College students, who were in the habit of meeting for prayer in a neighboring grove, took refuge from a storm beneath an old hay stack, and while there united in prayer and resolution on behalf of the non-Christian world. At that time there was no foreign missionary society in North America and no student Christian movement in the world. Their prayers and efforts from that day forth led to the formation of the oldest mis-

sionary society of America, which has in turn had so much to do with the development of the scores of missionary societies of North America. It must never be forgotten, moreover, that this memorable meeting was one of the main sources of the Student Volunteer Movement and of the American and Canadian Intercollegiate Young Men's Christian Association. Short speeches were made showing the providential connection between the hay stack prayer-meeting of ninety-one years ago and the modern student movements and the Federation itself, also drawing lessons from the prayerfulness, heroism, faith, and consecration of this little band of students. The battle hymns of the Church were sung with fervor and deep feeling. Praise and prayer were offered in many tongues. The delegates unitedly rang out the words of the hay stack band, "We can do it if we will"—adding that watchword which during these days is taking such strong hold on the lives of students of all races, "Make Jesus King!" They then joined hands around the monument for closing prayer, but it was not until the meeting had been thrice prolonged, and the doxology sung as many times, that this world-embracing circle reluctantly broke up. When we recalled in imagination the little band of five students meeting nearly a century ago at a time when intercollegiate relations were unknown and missionary spirit almost wholly wanting, and, in the face of misunderstanding, opposition, and grave difficulties, praying and working to inaugurate a student and missionary movement; and then looked around the circle and saw representatives of thirteen national or international student movements of five continents, representing officially Christian societies in eight hundred universities and colleges, with a membership of over fifty thousand students, we were reminded that one has become more than a thousand, even ten thousand, and that other words of prophecy might be translated into inspiring history, "They *are* coming from the East and West, and from the North and South, and *are* sitting

down in the Kingdom of God." It takes no prophet to see that this world-wide student brotherhood is destined to wield a mighty influence in hastening the time when "the kingdom of this world is become the kingdom of our Lord and of His Christ: and He shall reign forever and ever."

Some Achievements of the First Two Years

REPORT OF THE GENERAL SECRETARY, PRESENTED AT THE CONVENTION OF THE FEDERATION HELD AT WILLIAMSTOWN, MASSACHUSETTS, JULY 7–9, 1897

SOME ACHIEVEMENTS OF THE FIRST TWO YEARS

I. General outline of the work of the secretary

We have been occupied during the larger part of the two years which have elapsed since the formation of the World's Student Christian Federation in making a tour of the world under its auspices. Over sixty thousand miles were traversed, or considerably more than twice the distance around the world. Work has been carried on in twenty-four different countries and in one hundred and forty-four universities and colleges. Our work as General Secretary of the Federation may be outlined as follows :

1. Seventy student Christian associations or unions have been organized, not counting the reorganizing of a number of other societies. In organizing these societies we have sought in each case to adapt their structure and methods to the conditions of the country in which we were working at the time. Encouraging reports have been received with reference to the work of nearly all these new organizations.

2. We have helped to organize five national student Christian movements, namely, The Intercollegiate Young Men's Christian Association of India and Ceylon, the Student Volunteer Movement of India and Ceylon, the Australasian Student Christian Union, the College Young Men's Christian Association of China, and the Student Young Men's Christian Association Union of Japan. In these movements are to be found practically all of the seventy associations which were established. Our work of organization, therefore, has been not so much that of enlarging existing movements as that of forming new movements. In establishing these national organizations we have sought to follow, wherever possible, the instructions of the General Committee. In the case of the movement in

China a departure was made in having appointed one foreigner and one Chinese, instead of two Chinese, to represent that country in the Federation. This was done at the unanimous request of both Chinese and foreign delegates at the national convention. It is believed that all the members of the Committee are agreed as to the wisdom of continuing to follow the policy of conservatism in admitting new movements to the Federation. It is most important that such movements be carefully visited by some representative of the Committee before they are formally admitted. There is everything to gain by such a policy and nothing to lose.

3. We have appointed corresponding members of the General Committee for France, Italy, Switzerland, Austria, Hungary, Bulgaria, Turkey in Europe, Greece, Syria, Egypt, and the Hawaiian Islands. We had extended interviews with all of these men, explaining to them the Federation and their relation to it. At the request of the Committee, Mr. Maclean has also appointed and instructed a member for Holland, and Mr. Williamson has appointed one for Belgium. Not only should all of these members be reappointed or replaced by new members, but members should also be appointed for at least twenty other countries. Great care should be exercised in these appointments.

4. We have devoted considerable time to gathering information concerning the moral and religious life of students in different countries and also concerning organized Christian work among them. A list of eighteen questions was prepared and sent to some representative person in nearly every country in the world. Answers have been received from thirty-two different countries: Germany, Great Britain, Russia, Norway, Sweden, Denmark, France, Holland, Switzerland, Austria, Hungary, Italy, Spain, Bulgaria, Turkey in Europe, Egypt, South Africa, Asia Minor, Syria, India, Ceylon, Burmah, Japan, Australia, Tasmania, New Zealand, the United States, Canada, Mexico, Guatemala, United States of Colum-

bia, Brazil, Chili, Uruguay, Paraguay. All but seven of these reports are quite complete and satisfactory. In this work we have had the assistance of one or more men in each country. The difficulties of such an investigation are indeed very great. In all probability, it will take at least two years more to complete the research and tabulate the results. The co-operation of Mr. Williamson has been of great value in securing returns from several countries.

5. Large portions of our time have been devoted to conferences and conventions. Along the pathway of the tour we rendered service at twenty-one student gatherings. These were attended by over fifty-five hundred delegates, of whom fully thirty-three hundred were students and teachers, representing three hundred and eight institutions of higher learning. The rest of the delegates were missionaries and other Christian workers. These gatherings enabled us to touch the very springs of student life of many countries and races. They furnished favorable conditions for the inauguration of movements of a far-reaching spiritual character. They were occasions of marked manifestations of the power of the Holy Spirit.

6. We have given time systematically to the work of keeping the leaders of each national student movement informed about the work of similar organizations in all parts of the world. This has necessitated, in addition to heavy personal correspondence, the writing of twenty-one report letters. We have also had the pamphlets and publications bearing on the work of the different movements sent to the various national leaders. Not a few have testified to the value of the Federation as a mediary between the widely separated student organizations of the world field. It is most important that everything possible be done to facilitate interchange of helpful influences between the Christian students of the various nations and races. The Federation will greatly promote the Kingdom of Christ if it can keep these bodies of students acting and reacting upon each other.

7. We have tried to make a comparative study of the methods for the promotion of Christian life and work among students. The ideas of hundreds of students have been drawn out in the discussions conducted in the long chain of conferences. Interviews have been held with the majority of the thirteen hundred missionaries met in different parts of the world. We have also read many reports, files of periodicals, and minute books which afford light on student problems.

8. We have had the greatest joy and satisfaction not so much in organizing national and local societies, nor in the far-reaching work of co-operating with other student leaders, as in the direct work with the students themselves. Under the influence of the Spirit of God, in answer to the ever enlarging volume of prayer on the part of friends in all parts of the world, there have been in connection with the work in colleges and conferences over five hundred young men who have professed to receive Christ as their personal Saviour, fully three hundred who have dedicated their lives to Christian work, and over twenty-two hundred who have decided to keep the morning watch.

II. A TEN YEARS' RETROSPECT

The developments in recent years in connection with the Christian student movements throughout the world have been simply marvelous. To lend wings to our faith as to what we may expect in the future, let us recall a few facts showing the progress achieved in the last ten years under the leadership of the Spirit of God. Ten years ago there were only three intercollegiate Christian movements; now there are no less than nineteen. Then there were three national secretaries devoting their time to developing student movements ; now there are twenty-seven, not counting some who are under appointment. Then there were only three pamphlets and one periodical bearing on Christian work among students ; now there are over seventy-five pamphlets and eight periodicals. Then there had been

held but one student summer school, attended by two hundred and fifty delegates ; within the past year there have been twenty-seven student conventions with over four thousand delegates. Then the students of each country were absolutely ignorant concerning the religious life of the students of other lands ; now the members of Christian associations in the most isolated colleges of China know more about organized Christian work among the students of Europe than some of our leading universities in America or Europe knew about the Christian life of neighboring universities a few years ago. Then Christian societies of students were entirely isolated from similar societies in all other lands ; now we have the World's Student Christian Federation, which unites Christian societies of over eight hundred universities and colleges scattered throughout all continents of the world, and which has brought together in convention from the ends of the earth representatives of twenty-seven nations and races. Then there were missionary fires burning in a very few colleges ; we now witness the inspiring and unprecedented spectacle of a world-wide student missionary uprising to evangelize the whole world in this generation. Then there were but a few scattered Bible classes, and comparatively little private Bible study among students; now there are Bible classes or circles in nearly every one of the eight hundred institutions in the Federation, having in them over fifteen thousand members, of whom probably three thousand keep the morning watch. Permanent and progressive courses of study are being elaborated and hundreds of student teachers are being trained from year to year. Then there were comparatively few spiritual awakenings in colleges ; now we hear of spiritual awakenings in scores of student centres in all parts of the world, and the Christward movement among educated men is increasing in volume every year. There never has been a time in the history of the world when such large numbers of students were acknowledging their allegiance to Jesus Christ as Saviour and Lord. If so much has been done before the

Federation has fairly begun its work, what may we not expect in the next ten years if we are true to our opportunity, preserve the unity of the Spirit, and walk humbly with our God?

III. Perils of the Federation

Every movement of large spiritual possibilities is attended with perils. It is well that we clearly recognize them, in order more effectively to meet them. The spirit of pride, or counting ourselves in any measure as having attained, is a very real peril. We should avoid letting praise attach to men, or movements, or the Federation itself, and should seek rather to have the Federation in its activities and relationships secure the maximum of glory to God, who is all and in all. In a movement covering a field so large as the world there is danger lest some of its members become isolated from each other in sympathy and work. Much can be done to minimize this peril by secretarial visitation, by interchange of reports, by regular committee meetings, and by prayer. Moreover, the very invisibility of the Federation is a peril to its highest usefulness. In order to secure a strong following in the different nations, in order to obtain the necessary financial support, and, above all, in order to call forth world-wide intercession, it is necessary for the members of the Federation Committee in each country to keep before their respective movements the divine facts in connection with its origin and work. What movement is there, whether small or large, in this day of organizations, which is not in peril of depending at times more upon machinery than upon the Spirit of God? There is no better way to counteract this peril than for each member of the Federation to keep himself, day by day, under the sway of the Spirit. One of the chief perils which the devil will undoubtedly seek to employ will be to create national or racial jealousies. This is not an Oriental Federation; it is not a Continental Federation; it is not an Anglo-Saxon Federation; it is not a Federation

of the Western Hemisphere ; but a World's Federation; more than that, it is emphatically a *Christian* Federation. Let us, therefore, "give diligence to keep the unity of the Spirit in the bond of peace." Let us draw our deepest inspiration from the fact that we are helping to realize the prayer of our Lord, "that they all may be one." Another peril may present itself. We may be tempted to compromise the corner-stone principle of the Federation—loyalty to Jesus Christ as Saviour and as God. Rather than yield to this subtle and dangerous temptation, the Federation had better disband ; for what can we hope to accomplish if we are disloyal to Him who is at once the source, the pattern, the inspiration, the life and the end of all our achievements ? Yet another peril is the failure to rise to the possibilities of our mission. May we never be content with small things. The students of the whole world are before us. From their ranks are coming the leaders of the nations. The realization of the highest hopes of the Kingdom of God hinge upon their attitude to Jesus Christ. In the providence of God there depends largely upon these students the evangelization of a thousand millions of human beings. Surely God is preparing for mighty things in the world. Let us never lose the vision of our possibilities, as with self-denial and prayerfulness we help to realize the plan of God for this Federation.

IV. Conditions on which the largest achievements of the Federation depend

If the Federation is to fulfil its divine mission it must comply with those conditions which the experience of religious organizations, as well as the revealed will of God, have shown to be essential.

1. There must be close and constant watchfulness or supervision on the part of a representative and efficient committee.

2. One or more persons must give the best of their time,

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thought, and energy to making operative the will of this committee.

3. There must be loyalty to the Federation on the part of the movements of which it is composed. To preserve such a spirit of loyalty means must be employed to keep the leaders in intelligent and sympathetic touch with each other and with the work and workers of the Federation.

4. To do the largest work, the Federation must recognize and keep its true place, which is to serve the various movements and not to govern them. If it would be a mighty force it must become the servant of all.

5. Finally, the Federation must be kept filled with divine energy as a result of the expansion of the inner life of its members.